

# The Inquirer

A Journal of Liberal Religion, Literature, and Social Progress.

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LONDON, SATURDAY, OCTOBER 11, 1913.

[ONE PENNY.

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All other communications should be addressed to the Secretary, the Rev. JAMES HARWOOD, B.A., 60, Howitt-road, Hampstead, London, N.W.

## Liberal-Christian League. SIXTH ANNUAL ASSEMBLY.

King's Weigh House, Thomas St., W.

Saturday, October 18. 7 p.m., Business and Social Meeting.

Monday, October 20. 11.30 a.m., Nurse Seath. 3 p.m., Dr. Constance Long. 4 p.m., Rev. J. M. Thompson, M.A. ("Are Miracles an Aid to Faith"). 7 p.m., Rev. J. Drummond, D.D., Presidential Address; Sir Krishna Gupta, Rev. Thos. Phillips, B.A., Rev. H. S. McClelland, B.A.

Tuesday, October 21. 3.30 p.m., Rev. E. W. Lewis, M.A. 5 p.m., Tea Table Conference, Rev. A. H. Biggs, M.A. 7 p.m. Rev. R. J. Campbell, M.A., Miss Maude Royden, Mrs. G. F. Abbott, Rev. H. E. B. Speight, M.A., Rev. Canon Adderley ("The Religious Drama"). Chair, Rev. Dr. Tudor Jones.

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Donations will be gratefully acknowledged by any of the undersigned.

J. M. CONNELL, Minister, 28, Grange-road, Lewes.

J. H. EVERY, Treasurer, The Croft, St. Anne's, Lewes.

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## London District Unitarian Society. THE UNITED SERVICE

will be held in

The Dutch Church, Austin Friars, Old Broad Street, E.C.,

On Sunday, October 19, at 7 p.m.

Preacher: Rev. J. ESTLIN CARPENTER, M.A., Litt.D., D.D.,

Principal of Manchester College, Oxford.

The Church will be open at 6.

RONALD BARTRAM, Hon. Secretary.

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Oct. 19. How does Man become Man? Organic and Spiritual Evolution. L. HADEN GUEST.

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MISS DREWRY'S CLASSES would naturally begin on Wednesday, October 15, at 7.45 p.m., and Thursday, October 16, at 11.15 a.m.; but next week the Wednesday evening Class will be held on Thursday evening at the same hour.—143, King Henry's-road, South Hampstead, London, N.W.

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## MANCHESTER COLLEGE, OXFORD SESSION 1913-14.

THE REV. J. ESTLIN CARPENTER, M.A., D.Litt., D.D., PRINCIPAL OF THE COLLEGE, will deliver the OPENING ADDRESS in the COLLEGE, on MONDAY, OCTOBER 13, at 5 p.m. Subject: "A Buddhist University in the Seventh Century A.D."

A. H. WORTHINGTON, } Secretaries.  
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## OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

## SUNDAY, October 12.

## LONDON.

Acton, Creffield Road, Harvest Festival, 11.15, Rev. J. A. PEARSON.; 7, Rev. A. C. HOLDEN, M.A.  
 Barmsey, Fort-road, 7, Rev. D. DELTA EVANS.  
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.  
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. MAURICE ELLIOTT.  
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.  
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. MORITZ WESTON, D.D., Ph.D.  
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.  
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.  
 Forest Gate, Upton-lane, 11, Mr. R. W. SORENSEN; 6.30, Mr. STANLEY MOSSOP.  
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER.  
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. Gow, B.A.  
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.  
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS.  
 Islington, Unity Church, Upper-street, Anniversary and Harvest Services (after re-decoration), 11 and 7, Rev. Dr. TUDOR JONES.  
 Kilburn, Quex-road, 11 and 7, Mr. G. BARRETT-AIRES (Pioneer Preacher).  
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.  
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.  
 Leytonstone, 632, High-road, 6.30, Mr. J. W. PETERKEN.  
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.  
 Peckham, Avondale-road, Harvest Festival, 11 and 6.30, Rev. D. W. ROBSON, B.D. Children's Service at 3. Sacred Cantata at Evening Service, "A Golden Harvest" (Thomas Adams).  
 Richmond Free Church, Ormond-road, 11.15, Rev. F. W. G. FOAT, Litt.D., M.A.  
 South Norwood League House, 141, Portland-road, 7, Mr. A. W. WHITEHEAD.  
 Stoke Newington Green, 11.15, Dr. J. LIONEL TAYLER.  
 Stratford Unitarian Church, 11, Mr. STANLEY MOSSOP; 6.30, Mr. FRED COTTIER.  
 The Theistic Church, Swallow-street, W., 11 and 7, Rev. WALTER WALSH, D.D.  
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. R. ROBERTS, of Bradford.  
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.  
 Wimbledon, Smaller Worple Hall, 7, Mr. W. LEE, B.A.  
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.  
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. T. P. SPEDDING.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.  
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.  
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.  
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. T. T. WRIGHT.  
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.  
 BOLTON, Halliwell-road Free Church, 10.45 and 6.30.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.  
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. EDGAR LOCKETT.  
 BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. GEORGE WARD.  
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.  
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.  
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.  
 (DEAN Row, 10.45 and STYAL, 6.30, Rev. E. A. VOYSEY, M.A.)  
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.  
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.  
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.  
 GEE CROSS, 11, Rev. H. ENFIELD DOWSON; 6.30, Rev. R. MAISTER.  
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. PRIESTLEY PRIME.  
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. VICTOR MOODY.  
 HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.  
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. F. RATTRAY.  
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.  
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.  
 LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.  
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.  
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. STANLEY A. MELLOR, B.A., Ph.D.  
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.  
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.  
 MANCHESTER, Cross-street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A. Tuesday, Oct. 14, 1.15 to 1.45, Rev. E. L. H. THOMAS, B.A.  
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER.  
 MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30, Rev. E. W. SEALEY, M.A.  
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.  
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.  
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.  
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.  
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.  
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30.  
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.  
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.D.  
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.  
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS.  
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE.  
 TORQUAY, Unity Church, Montpelier-road, 11 and 6.30, Rev. A. E. O'CONNOR.  
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. G. B. STALLWORTHY.  
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

## CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

## ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield-street, 11 and 7, Rev. WILFRED HARRIS, M.A.

## MELBOURNE, AUSTRALIA.

Free Religious Fellowship, Collins-street, 11 and 7, Rev. F. SINCLAIR, M.A.

## VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

## BIRTH.

LEWIS.—On October 4, at 12, Hardwick-crescent, Sheffield, to Mr. and Mrs. Alfred H. Lewis, a son.

## The Inquirer.

Among recent Articles are the following:—

"Renewing Our Youth." By Rev. E. W. LEWIS, M.A., B.D.

"An Oxford Meditation." By Dr. JAMES DRUMMOND.

"Archbishop Laud as a Rationalist." By Rev. J. H. M. NOLAN.

"Salvation by Faith." By Rev. W. WHITAKER, B.A.

"Paradise: Yonder and Here." By Rev. W. J. JUPP.

"The Perfect Life." By Rev. E. W. LEWIS, M.A., B.D.

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## NOTICE.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.



# THE INQUIRER.

*A Journal of Liberal Religion, Literature, and Social Progress.*

## CONTENTS.

NOTES OF THE WEEK . . . . .	643	The Gothenburg System . . . . .	648	MEETINGS AND GENERAL NEWS:—	
THE LIBERAL CHRISTIAN PULPIT:—		Children and Hunting . . . . .	649	Hope Street Church, Liverpool . . . . .	651
The Preacher and his Task . . . . .	644	University Degrees . . . . .	649	Dr. Hunter's Retirement . . . . .	652
SEEN IN HYDE PARK . . . . .	646	BOOKS AND REVIEWS:—		Unitarian Home Missionary College . . . . .	652
LIFE, RELIGION AND AFFAIRS:—		The Origin or War Scares . . . . .	649	West London Ethical Society . . . . .	652
Hard Sayings of Jesus . . . . .	646	Literary Notes . . . . .	650	The Congregational Churches of America . . . . .	653
Love Never Fails . . . . .	647	Publications Received . . . . .	650	Care of the Feeble-Minded . . . . .	653
CORRESPONDENCE:—		FOR THE CHILDREN:—		Liberal Christian League . . . . .	653
The Perfect Life . . . . .	647	About Books . . . . .	650	NEWS OF THE CHURCHES . . . . .	654
				NOTES AND JOTTINGS . . . . .	654

\* \* All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.

### NOTES OF THE WEEK.

THE situation in Dublin has hardened during the past week, and the hopes of peace which were entertained on all hands after the arrival of Sir George Askwith on the scene have broken down. In view of the temperate and conciliatory tone of the Commissioners' report the non-possumus attitude of the employers strikes us as highly unreasonable, and to the mind of the onlooker it is inhuman as well when he is brought face to face with the terrible misery among the Dublin poor. It reveals a spirit which is still complacently blind to the wider social horizons of the modern world.

\* \* \*

THE report condemns the policy of the sympathetic strike and so deals a timely rebuke to one aspect of Larkinism, but it also admits the existence of real grievances which must be remedied. The attempt of the employers to crush the Irish Transport and General Workers' Union by requiring their work-people to sign an undertaking to have no relations with it as a condition of employment is described as a policy calculated to create a maximum of ill-feeling. "Whatever may have been the intention of the employers," the report states, "this document imposes upon the signatories conditions which are contrary to individual liberty, and which no workman or body of workmen could reasonably be expected to accept."

\* \* \*

PUT in quite simple terms, and leaving on one side the wisdom of some of the methods adopted, the Dublin conflict throws into sharp relief the forces engaged in the campaign against sweated

labour. It has stirred the labour world to its depths and inspired it to send the most chivalrous help in money and food. It has also appealed to the imagination of ordinary men with the picture of an inert mass of suffering humanity, hitherto too blind to care or too helpless to resist, suddenly fired with a new hope, awake for the first time to the wild revolutionary fact that they were made for better things. Much may be forgiven in random word or violent deed to the serfs of poverty delirious with their first glimpse of the promised land. It must be like madness in the blood to discover that it is not the Divine ordering of the world which condemns them to sordid misery all their days, that wife and child need not rot in hunger and dirt to make other people rich, that they are not chattels but men. When once human nature is broad awake to this emancipating fact the crude dictatorship of Mr. Murphy and his friends is of no avail. It is one of the futile and discredited methods of a vanishing world.

\* \* \*

THE Southampton Church Congress will be memorable for the effort which has been made to keep its discussions close to common interests and real issues. Once it drifted off into the atmosphere of mediævalism, where so many of the clergy seem to breathe their native air, but on the whole it was loyal to the intention of the Bishop of Winchester, and faced the problem of the Kingdom of God, in its difficulties and ideals, with the candour of men living in a real world. Even the threadbare subject of Biblical criticism was allowed to enjoy a well-earned rest, and the perennial concern about apostolical succession and the validity of orders seemed suddenly to have gone to sleep. As a natural consequence public attention has been aroused. There has been a general feeling that the Church of England has for once forgotten to be sectarian and tried to speak to the conscience of the whole nation. The dis-

cussions did not always reach a very high level of interest and illumination, but it is a deeply significant fact that the attempt has been made.

\* \* \*

To many people the Congress as a whole must have been a revelation of the direction in which the deeper spiritual unities are to be sought and won, not in the uniformity of creeds, but in spiritual ideals and a common passion of righteousness. The character of Christ will unite where creeds and ceremonies divide, when Christians allow it to stand at the centre and not at the circumference of their religion. This was the keynote of the special meeting of an interdenominational character held on the closing day, and indeed it was the reality of this conviction which made it possible. The Bishop of Winchester, who presided, recalled the World Missionary Conference in Edinburgh, three years ago. It had opened a door, he said, which, he hoped, would never be closed, for no proposal was discussed on which Christian bodies differed. The various Christian Churches were united and disunited; but while much was heard about their disunion very little was heard about their union. That, he thought, was an unreal, untrue, and unhappy state of things. Among the other speakers were Bishop Boyd Carpenter, Professor Cairns of Aberdeen, Dr. Forsyth, the Bishop of Oxford, and Dr. J. Scott Lidgett.

\* \* \*

THE autumnal meetings of the Baptist Union in Manchester were remarkable for the fine address of the President, Principal Gould. He closed with an outspoken defence of spiritual freedom, "free evangelicalism" he called it, and deprecated any suggestion that in the administration of their new Sustentation Fund there could be any reference as a test of fitness to Confession, or Creed, or any such thing. "Indeed," he said, "it could not be otherwise. We could not, under whatever pretext, forge anew and attempt to thrust upon others the shackles from which our



fathers freed themselves. And if ever it does occur to any amongst us that a safeguard for union and against doctrinal difference is to be found in the simple method of subscription, we have an object lesson not far to seek, which should dispel that illusion even for the most unsuspecting and unwary."

\* \* \*

PRINCIPAL GOULD proceeded to illustrate the futility of doctrinal formularies as a bond of union by reference to the fundamental disagreements among the clergy of the Church of England who "have signed the same Articles." This incautious phrase about signing the Articles has called forth a letter of correction from the Bishop of Oxford. He points out that since 1865, when the terms of subscription required at ordination were altered, the clergy do not sign the Articles in the old sense. "A much less brief and spiky formula must be used. They must be described as giving a general assent to the doctrine contained in the Articles, Prayer Book and Ordinal." The correction, however, hardly invalidates Principal Gould's contention. Dr. Gore would be the last to deny that he and other bishops do regard quite definite doctrinal obligations as obligatory upon the clergy, and to the best of their power, though with scant success, try to enforce uniformity along certain lines. The difficulty of the present situation, so far as the Church of England is concerned, is that the extent and limits of the doctrinal obligations are largely a matter of episcopal private judgment. It is tacitly acknowledged on all hands that the old attempt to produce spiritual union behind an enclosing wall of doctrinal uniformity has hopelessly broken down.

\* \* \*

PRINCIPAL MELLONE has done good service by devoting his opening address at the Unitarian Home Missionary College to a re-examination of the implications of freedom of thought for religious faith. Evidently he has been provoked to utterance by Professor Bury's recent volume in the Home University Library. As we pointed out a short time ago, this brilliant little survey of the emancipation of the human spirit is spoilt by a fatal confusion between freedom of thought and hostility to religion. It is little short of amazing that a highly gifted historian should write with such a lack of sympathy for what is deepest in the personal life of men and most enduring in their institutions. The arrogant claim that "freedom of thought" is the monopoly of people who have outgrown religion should be nailed to the counter whenever it is made, just as the noble word "rationalist" must be rescued from the hands of a small and aggressive sect conspicuous for its critical antagonism to religion; for, after all, we are most

rational when with enkindled soul we reason about the deep things of God.

\* \* \*

IN her Presidential address to the Annual Conference of the National Union of Women Workers at Hull on Monday, Mrs. Allan Bright struck the right note when she concentrated attention upon the children of the nation. It was from this point of view that she spoke both of personal duty and social work, and attacked the urgent problems of health and housing. If their health crusade, she said, was to be really successful it was not only against consumption that they must fight; there were other evils which sorely beset the childhood of the nation. They had to throw the searchlight of knowledge even into the humblest home, so that such tragedies as preventable blindness, deafness, and the broken health and miserable physique caused by dirt, semi-starvation, overcrowding, and bad housing should no longer exist. They needed so to stir public opinion that this housing problem, which struck at the health, the employment, and the morality of the nation, should be lifted above the accidents of party politics and be entrusted for its effectual solution to a responsible body of more humane men and women, to whom the welfare of the community, not the chances of the ballot-box, was of paramount importance.

\* \* \*

WE suppose that people of incredible folly have their use in the world; certainly the author of "Sub Rosa" in the *Daily News* would find much of the joy of life gone from him if they ceased to exist. "Sub Rosa" has a keen scent for the humours of parish magazines, and he has unearthed a choice morsel from Basingstoke. It appears that the Vicar has deeply conscientious objections against showing the ordinary courtesies of life to Nonconformists who are in favour of the Welsh Church Bill. To others he wishes to be polite and so he appeals to them to inform him or his wardens of their political orthodoxy.

"It is so difficult at present," he confesses, "to walk about the streets, and smile in a friendly way and salute Nonconformists, when the thought rises up in one's mind, 'Are they sacrilegious robbers with wolfish instincts of spoliation, wearing the sheep's clothing of sanctity, which is, after all, but sanctimonious hypocrisy—or are they innocent fools, misled by the bitter malice of political Dissenters?'"

It is hard to believe that anybody like this vicar who desires to smile discreetly can possibly exist outside the pages of Lewis Carroll. We should suffer him gladly just for the fun of the thing, only unfortunately he wears the livery of religion and this farcical humbug is enough to discredit whole battalions of clergy.

## THE LIBERAL CHRISTIAN PULPIT.

### THE PREACHER AND HIS TASK.

BY THE REV. H. D. ROBERTS.

THERE is always a solemnity about an ending and melancholy about a parting, even when it is only an interlude. A sadness hangs about the word "Farewell," for with its surface good wishing there is in it the feeling of deeper separation, unknown and as yet unseen, hanging about us all in life and death. What has been will not be any more. It has slipped into the past, and all that it was and was not and might have been is beyond recall. I know nothing more solemnising than that thought. "Farewell" carries with it a foretaste of that last departure when we shall look wistfully back on the splendid opportunity we had—"passing through nature to eternity"—and ask ourselves wonderingly what we did with it. And when we write "Finis" after a strenuous chapter of life there is the sadness, not only of leaving accustomed ways, but of heart-searching wonder whether there remains anything permanent from all those quickly passing days and deeds—so negligible as they seemed as they rushed by, so priceless in their chances as we look back. They have merged now into the ceaseless changing of the world. Coming and going of old friends and new; dying and being born; the younger becoming less young and the older growing older with the rush of the years; familiar faces passing and leaving an emptiness where they had been; many new faces flitting in curiously and out again like ships that pass in the night, too evanescent to name or hail; some faces appearing again and again and on them the dawning of friendship and the deepening of interest; some new hands held out in a new loyalty; a waning of interest here and a waxing there; a slackening of fellowship here and a tightening there: such has been the history of the days. As I look back on it now it is a dream of faces; eager, listless, kind, critical, friendly, indifferent, interested, passive, wistful, touched, seldom vacant or actively hostile: all sitting under the "thronging words" (that terrible necessity laid upon a minister which if he stopped to contemplate it in all its implications would surely strike him into silence) that are worse than useless unless somehow or other they reach behind every several face to a soul. That is the ultimate question for the minister who reaches his term and passes away: has he indeed reached any of these souls? Not touched them merely into a gentle mood, or a literary interest, but actually reached that in a man which is like a star and dwells apart, and left there some permanent mark. Who can say? Paul once said of some disciples of his: "Ye are my epistles, known and read of all men." But the epistles in this complex day are not so easy to read and are very jealous of their privacy. That is as it should be.

Words spoken in Hope Street Church, Liverpool, at the close of his ministry, September 27, 1913.



Yet the fact remains that if the minister, who deliberately essays to be an ambassador of the Divine, does not penetrate the outworks and reach the soul—he fails. One sees that more clearly perhaps at the end of a ministry than in the course of it.

The Minister of this church is at times, sometimes almost in spite of himself, forced into theological controversy, and it falls to him to clear away certain outworn material which is obscuring higher issues. This pulpit always has been a sort of clearing house where certain ideas and ideals are shown to be different from their face value, and their currency is questioned. Remember, this is a necessary work. It is true that the natural man, scenting battle from afar, is apt to grasp his weapons and rush joyfully into the fray, crying, "The Lord hath delivered him into my hand"—for reason is a formidable weapon when it comes to argument. This is where the danger comes in. Religious controversy is so apt to end in "I am better than you," or "My opinions are best because they are mine." Yet in our cooler moments we know that you never reach a man's soul by shouting him down. You may indeed silence him by your arguments; his soul you shall not reach. And, after all, it is laid upon us to argue, to convince, to clear away rubbish. This is also divine work, and indispensable work too. Preaching is not always the saying of smooth things, even about the people who differ from us. The intellect must not and in the end cannot be shut out of religion; for all reality, all honesty, all sincerity is threatened by such exclusion. It is true, as Emerson said, that "God builds his temple in the human heart on the ruins of churches and religions." It is also true that spiritual provincialism must be prevented from making its claim to be eternal and universal. Strong words are needed against arrogant monopolies of Divine Truth. Spirituality does not mean and never has meant constant flabby agreement with opposites and a crying of peace when there is no peace. This pulpit has always stood pre-eminently for the duty of standing for sincerity of soul, for new revelation of truth, for the free and open mind, for utter integrity of intellectual conviction, for the ultimate freedom of appeal to a man's own soul. And this church has always been a place where the man, coming into it, whatever his mental attitude, shall feel that he touches on religious reality, without fear of obscurantism or any authoritative impositions of whatever kind. The very fact that it has stood so magnificently for these things makes the glory of its history and the greatness of its influence in the past.

But, I admit frankly, that the good of theological argument—the *soul* good—depends on how it is done. It needs the spiritual apprehension and spiritual magnetism of a Martineau, and the spiritual restraint of an Armstrong, to wield that weapon so that it stimulates but not irritates or depresses the inquiring soul. God's ends are not served by your getting the better of your opponent, as such. He is not necessarily on the side of the strongest battalions, even in the way of intellect. They are served by your clearing the way for the divine apprehension of the

soul. That and that only is the end, even of argument. It is the same in every direction. There are some who do not care for what they call "social sermons." I admit that these are seldom picturesque and ear-tickling. Grim and gruesome things in life are seldom that. The "social sermon" makes more demands on the hearer than any other. His imagination is needed, his pity; imagination to see beyond the needs of the wretched body to the soul behind it, and its clamant call on *him* to deliver it. . . . Hope-street Church must stand for pity and justice, for the spirit which *raises* men and women, body and soul. This is not always served by gentle literary essays or even elocutionary exercises. Nor is it served always by polite phrases and a let-things-alone attitude and a being careful to avoid touching on personal susceptibilities. Sometimes, indeed, it is necessary uncompromisingly to call a spade a spade. But when this church ceases to stand boldly for the spiritually true and sincere and the humanly just, then indeed its day is over.

I do not think that final day will come. As it seems to me, the conditions in which it is set, and its necessity of making its own weekly congregation, will combine to make this church more and more a people's church—a city church—a church set in the midst of the toilers in the city, who will seek spiritual reality and social enthusiasm within its walls. I believe a great future lies before it even as a great past lies behind it; but it will be on different lines. It will preach Brotherhood, not as a far-off abstraction and convenient shibboleth which remains in the head but never reaches the heart; never intrudes with uncomfortable demands on the leisured and comfortable; but the real thing, the real enthusiasm for humanity, the being *aware* of and the caring for the actual men and women whose bodies and souls are crying out to "the religious" to translate God to them—not in any "inexpensive eternity" but here and now. It will learn, perhaps far more forcibly than it ever learnt before, that the greatest things which have ever entered human life are Love and Religion; and that is a wrong way of putting it; for love is religion: impossible to separate them. This is the eternal truth of all time and all existence. These are the things which bind together in one the fleeting and changing generations that play their brief part in a strangely altering world: religion, the ceaseless feeling after God; love, the human yearning after man. The ages never exhaust the meaning of these. They unfold it, making of ancient memories and dim dreams a prophecy of *something coming* which as yet eye hath not seen nor ear heard.

Have we caught anything of it by the way? I ask, as I needs must do. None can answer. God knows; and

That which [we] have done

May He, within Himself, make pure.

And now I hope for a fine new departure in the new words and new ways which will mark a new man in this place. The very unaccustomed often gives in itself a stimulus. Wordsworth used to say that the business of poetry consisted not so much in stating

new truths as in giving old truths a new value and a new life. What is true of poetry is in a sense true of religion; poetry and religion being ultimately the same thing. The power of a great preacher, as of the great poet, consists in stating his vision of the Infinite and the Eternal in such a way to another man's soul and imagination that he, too, is struck by their reality and their splendour, and is himself carried into the tide of new creation demanded by them. Such a preacher is able to show them as being significant, altogether desirable, strongly inspiring, ultimately satisfying.

The danger with most of us is, alas! that we shall get into a small utterance of the Illimitable, an insular, mediæval, provincial, stereotyped utterance, which becomes usual and unarresting to those who habitually hear us. Then we stop short of pushing home "the goods of the soul." There is truly, as old John Donne says with such exquisite irony, "some degree of eloquence required in the delivery of God's messages"; and men's hearts are not turned from a lower to a higher by stereotyped phrases. The preacher should be, and often is, the most humble person in the world. He knows he so seldom rises to the height of his great argument, and "God's messages" lose their glory in passing through his lips. To-day, especially, how much is required of the champion of religion—when men cannot think of it in the old way, or talk of it in the old way, and when it is urged that "our intellectual conceptions of God are a series of dissolving views!" Truly "some degree of eloquence" is required, when we bethink ourselves, to urge the Divine Reality still within and behind all this change and questioning; that Eternal Stability in which only can my intellect, my heart, my soul—that in me which thinks and feels and longs—finally find rest.

But I am full of hope, and even of amazement, when I consider what this church might be, what it *will* be if it ever rises to its implications and its privileges; if it ever passes collectively from lukewarmness into fervour; if ever it can attract numbers of strong and free souls into its fellowship (I say "numbers," for I know, none better, that there are many such among us). As a church we have never yet realised ourselves. We have often distrusted our own fire and left unexploited our great resources. We have been weaker for the very things which make for our strength. Where is our sense of our historic grandeur, and of our living continuity with a noble past, our faith that the Divine is indeed in us and needs to work through us? Where is our full, insistent exultation in the treasure which is ours: the martyrs' pageant of freedom in the religion of the past; the new throbbing thinking of the present; the prophetic soul of this new earth dreaming of things to come and trying to express itself by our unfettered thought; all the things that are vital and real and fearless and open and honest in religion; all the fresh ideas of the best fresh minds; all the splendid freedom from those "dead facts stranded on the shores of the oblivious years" which we enjoy; all happy freedom from out-



worn chains of creeds, theories, guesses, dogmas, interpretations, emasculate ecclesiasticisms; all the high ideals in the new world; all the new sense of God; all the new feeling for man; all fearless progress on and up; all the throwing open of doors to the new heavens and the new earth? What, in heaven's name, could be more exciting, more inspiring, more romantic, more enthralling to the imagination than all these assets of ours? Alas! we are half-interested, half-ashamed of our very freedom, half-apologetic for the very things which are our glory. We lock up our treasure, and forget to take it out to look at it. And, meanwhile, God calls within us to be champions of the great new Ideas and Ideals filling the greatest hearts of the world; to be agents of that Renaissance of spiritual vision and brotherly love which is certainly now in the world of men—and the world of women. Well,

The Past is a story told:

The Future may be writ in gold.

I have great hope in it, and faith in a good time coming, when this church will enter on its full inheritance. It may not be at once. It may not be of those who now sit here. But "others will sing the song"—the grand, new, generous, splendid song of real religion, not thwarted, but conquering.

We wait, till down the eastern sky  
New angels sweep in sudden throng—  
Sweep our outworn traditions by  
In splendid tones of unknown song.

## SEEN IN HYDE PARK.

BY EDWARD LEWIS.

I MOVED among the "pickers-up-of-seeds" who congregate on Sunday afternoons on the public meeting ground. I found that, with the single exception of a Suffrage meeting, the crowds tended to gather most thickly to the speaker who was anti-something. Here is a tall, spare, grey-haired, cropped-bearded man with a huge voice. He is anti-Roman Catholic. He has admirable *sangfroid*, and needs it, for he is surrounded by the enemy. He produces books like a conjurer from various parts of his person, and, listening the while to the shouted criticism of his opponents, deliberately adjusts his pince-nez to read the deadly reference which shall convict them out of their own authorities. Flinging his arms wide and high, he shouts forth his quotation-barbed arrow with immense energy. His voice sounds like a fog-horn above the din of stormy waters. He bellows it out. He is hugely pleased with himself. He is rude, coarse, personal, irreverent, cheap, but imperturbable in his good-humour. He lays about him with a bludgeon. His argument is secondary, his logic that of the long-sword or the shillelagh. "Purgatory!" he exclaims, with withering scorn; "Purgatory!" he repeats with a belch of thunder; "Purgatory is the Pope's Klondike out of which

he makes the spondulix!" He appears to atmosphere himself in the heat of his subject, and as I pass on he has taken off his coat, and is wiping his brow with a coloured pocket-handkerchief.

Separated from him by a Harvest Thanksgiving Service of the extreme orthodox type, conducted by an anæmic youth, and retaining the attention of a sparse and largely feminine group, is a man who, on behalf of some medical association, is busy exposing the frauds of quack medicines. His text for the afternoon is "Tatcho." The atmosphere here is less sultry, almost that of a laboratory; there is no opposition; Mr. George R. Sims is in bed; and the speaker has an easy task. His armoury consists of chemical facts, reports of analysts, and a quiet pungent ironical humour. After the anti-papist he was an anti-climax. I soon left him, and went across the grass to where a fair young man, wearing a straw hat, stands behind a placard inscribed "Anti-theology." His speech bewrayeth him; he is of foreign extraction, and with a delicate cambric perpetually wipes his moustache from his lips. When I arrive he is declaiming the secularist argument, on the authority of one Dr. Brewster, that the Christian documents are forgeries, and Christianity a fraud from beginning to end. Self-possessed, quick-witted, with an easy pleasant voice and much self-confidence, he takes up the criticisms provided for him from the audience and passes triumphantly from point to point. He increases in aggressiveness as he warms to his work. With an irritating repetition, suggesting the banderillo, he speaks of "your wonderful Jesus." Then, suddenly, straining all the pleasantness out of his voice, "There are no Christians in my audience!" he cries; pauses and smiles. "Are there any Christians in my audience?" another pause; "if they dare declare themselves, let them raise their hands." About half-a-dozen hands shoot up above the heads of the crowd. "There is a young man in my audience," says the speaker, "who wears the uniform of the Church Army; he declares himself a Christian; good; I shall ask him to this platform to give us proof. The question I will put to him will be such." Here follows a misquotation of the word of "your wonderful Jesus" about faith as a grain of mustard seed which shall remove mountains. "I will not ask our young friend," he proceeds, "to remove mountains, but he shall come up to my side, and I will hold my hat on my hand thus; he shall look at it, and shall believe in Christ as hard as he can, and for as long as he likes, and then he shall say to it, 'Be thou removed and cast into Piccadilly Circus!'"

On such terms, one is afraid, a pupil of Mr. David Devant stands more chance of entrance into the Kingdom than an officer of the Church Army.

Certainly, in point of numbers, the "antis" had it all round the ground. Always something must be butchered to make a vulgar holiday. Something must be destroyed. On the outskirts of some northern towns they "go ratting" on Sunday afternoons; in Hyde Park it is similar sport, the victims being Tatcho, or the Pope, or "your wonderful Jesus." The situation is not significant. On some

important matters, England may wait on the voice of Manchester; but Mr. Sims, or the Pope, or the Church Army may sleep well in spite of the crackling musketry at the Marble Arch. The crowd was not serious. It was not scum, but it was froth. It was out for cheap amusement. The announcement of a collection would have blown them all towards the Serpentine like a sudden wind among autumn leaves. Anti-ism seems to lend itself to piquancy of repartee. There is no excessive demand on the intelligence. If the joke is good, the facts are not important. It is a poor game anyhow, and anywhere. Its audiences condemn it. They are a sufficient criticism. The speaker at the anti-Suffrage meeting was sincere enough, and capable enough, but he didn't seem worth while; the woman teacher who held the Suffrage platform within ear-shot of him could well afford to ignore him. The best criticism of a point of view is not to oppose it directly, but to develop your own point of view and let it stand. In any world the positive has the advantage over the negative.

As I came away, I noticed a small group of men standing with their heads bent towards each other. I approached, and overheard a working man expounding the Berkleian argument, and persuading his *vis-à-vis* that he could only see that which was within himself! Even so do fragments of gold glint and sparkle among the shifting multitudinous sands.

\* \* We have pleasure in announcing that the Rev. E. W. Lewis, Minister of the King's Weigh House Church, will contribute a weekly article on Present Day Topics to our columns.

## LIFE, RELIGION & AFFAIRS.

### HARD SAYINGS OF JESUS.

"Child, thy sins are forgiven."—MARK ii. 11.

"HE blasphemeth!" So spoke the scribes, who heard these words of Jesus. Granted their conception of sin and its forgiveness, such an expression was not unnatural. As they understood it, sin required the offering of sacrifice and absolution pronounced by a priest. God might remit a debt only upon the performance of ritual ordained by him. Christ seemed to have usurped the divine prerogative by his address to the paralytic. The Jewish doctrine prevailed even amongst converts to Christianity; witness the words of the unknown writer to the Hebrews, "Apart from shedding of blood, there is no remission." Nay, such a view still obtains in the Church, and is an article of belief with many.

The incident is singular, both for what is said and what is left unsaid. The sufferer and his friends expected a miracle of healing. Jesus spoke of forgiveness of sin. Only in order to convict doubters of his power to proclaim forgiveness did he exercise his power to heal. The precise nature of the operation is not



plain, though it certainly involved exertion on the part of the afflicted man. The sin likewise is not stated, though probably known to Jesus. From Christ's statement (Lk) about those upon whom the tower of Siloam fell, it is clear that he did not, in Jewish fashion, argue from disease to sin. Forgiveness is here closely related to faith, as elsewhere to repentance. Perhaps, however, in the tender words of Jesus, we should see his recognition of signs of contrition. "Child, thy sins are forgiven thee."

A privilege hitherto, save by the later prophets, reserved to the priest as God's representative, is now declared to be the right of the Son of Man. This title, as at the end of the chapter, seems to mean man in general. So early a reference to the Messiah would be surprising; Jesus had not then disclosed his Messiahship, nor is there any evidence that the Messiah was expected to forgive sins. The words, as in the story of the disciples plucking corn on the Sabbath, simply represent an Aramaic expression meaning "man." The power of forgiveness is therefore a divine prerogative of humanity. Again and again Jesus lays stress on the practice of forgiveness. In the Lord's Prayer, man's forgiveness is the condition of God's; not seven times, but seventy times seven is our brother to be forgiven, and the measure of our mercy is illustrated by the Lord in the Parable of the Debtors.

In one sense, the Christian doctrine of Atonement in its various forms is a legacy of Judaism. Origen's doctrine of Christ's death as a ransom paid to the Devil for the souls of men, Anselm's that only a sinless God-man could blot out the offences of humanity, Grotius' that an exhibition of the divine penal code demanded Christ's death for the world's sin—all presuppose that the most difficult work of Almighty God is to forgive sin, without some suitable offering. The Good News of Jesus consisted most of all in his revelation of a sin-forgiving God. "Here his preaching touches its climax. In the loveliest of his parables, which have gone down the ages in undying freshness, exerting their unbroken influence on the souls of a battling humanity, Jesus celebrated this sin-forgiving God, now as the father who receives his lost son with strong, unwavering love and even with rejoicing, and now as the Almighty God in whose eyes the one sinner who repents is worth more than the ninety and nine righteous who need no repentance. And the Divine Parent has transmitted to his children this noblest of privileges. The conditions of forgiveness are faith, repentance, compassion, everything which betrays a quickened conscience.

Mohammed, the prophet of God in Arabia, began his Speeches "In the Name of God, the Compassionate, the Merciful." In his Table-Talk, divine forgiveness is illustrated. "An adulteress was forgiven who passed by a dog at a well; for the dog was holding out his tongue from thirst, which was near killing him; and the woman took off her boot, and tied it to the end of her garment, and drew water for the dog, and gave him to drink, and she was forgiven for that act."

### LOVE NEVER FAILETH.

SHE stood between me and the table, so that I should not see the poverty of the meal from which my knock had called her, nor yet the piece of newspaper which was doing duty for the linen cloth which she had always spread for her dinner before James "sold her up."

"Well, yes, Miss, I'm bound to allow it's true; but the neighbours need not have told you. He has promised me to keep sober now, an' him bein' so clever, Miss, an' so good at the dyeing, he'll soon help me to get some bits of things together. He gets a good wage, does James."

"Yes, and spends it on making himself drunk and you miserable!" The sight of the nearly empty kitchen, which a fortnight ago had been comfortably filled with well kept furniture, dried up the springs of benevolence towards an intemperate husband who had done this same trick only a year ago.

"Nay, Miss, he don't always drink, and it were his wage as well as my earnings that furnished the place so nice since last back-end. Don't be hard on him Miss; he's so good to me when he's sober; an' him such a bonnie man, too, with his blue eyes and his iron-grey curls."

"Handsome is—" I began, but the pained look in the eyes dimmed by recent weeping made it impossible to further criticise the sinner whom this poor soul so loved and admired.

We arranged that she was to come to my little house at seven o'clock each morning to prepare my breakfast before she went to do a day's charring for someone else and I went to the High School. For three days all seemed to go well. Her face looked less thin, but not less pathetically meek. She was persistently, even aggravatingly meek. I wondered whether her meekness did not tempt James to undervalue and ill-treat her.

By the end of the week a certain nervous perturbation in her voice and manner when she brought my hot water set me pondering. Two days later, when she entered my bedroom, I asked whether there had not been someone at the front door a while ago. She started, and her face took on a crushed look.

"Well, Miss, it was just James; he wanted to speak to me."

"James! Has he not gone to the dye-works?"

"Well, no, Miss; you see . . . he isn't going there, not to-day."

"Nor yesterday?" But Mrs. Roper's usually deliberate exit had become a hurried one; she was down the stairs in a twinkling. Before leaving the house I asked her how often James had come to speak to her in a morning.

"Well, Miss, not every day, Miss."

"The last three?"

"Well, yes, Miss; but he doesn't stay or hinder me"; and she tried to coax up a timid smile. Although touched, I was not to be disarmed. I began to understand.

"Does he come for money to get drink?" A piteous look and trembling hands gave the answer.

"You poor woman! I believe he comes here because he knows you will give him

money for fear he makes a row, and you think I shall be frightened."

"Well, yes, Miss—it's—it's just that."

"Say nothing to him, Mrs. Roper, and I'll be dressed when he comes to-morrow and tackle him myself." She looked relieved.

"You will, Miss? Oh, but it is kind! I was afraid you would not let me come any more. But you're sure he won't frighten you?"

"He won't, I assure you he won't. Possibly I shall startle him."

When at 7.30 next morning I opened the door in answer to a stealthy knock, a taken-aback look appeared on the pale unshaven face with the shifty blue eyes. He was coldly asked what he wanted.

"Just to speak to my missus, if you please, Miss."

"She does not want to hear what you have to say." From the half-opened kitchen door behind me a voice whispered: "That's it, Miss, speak up to him, Miss!"

"I won't keep her a minute," he urged. He was informed that his purpose was known and its meanness fully appreciated. While he was being sternly bidden never to come again on such an errand, satisfaction and anxiety were mingled in the whisper which went on behind, "Keep it up, Miss! Speak sharp to him! It'll do him good, Miss!"

It did him good in so far that he came no more.

A week later James was arrested for violent assault. The neighbours had heard his attack on his wife and had fetched a policeman.

When the case came on she would doubtless have denied that James had hurt her, but the bruised face with the lines of suffering bore silent witness. Verdict:—A heavy fine, or in default three months.

"She will get three months' peace, anyhow," said her friends. And what of her view of the matter? After she had slept, or rather failed to get any sleep, for one night in the peace we so rejoiced to think of, she came round to each of us to implore us to lend her something towards the sum required to pay the fine.

How she pleaded! And the key-note of her plea was this—"I married him for love!"

### CORRESPONDENCE.

*The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.*

### THE PERFECT LIFE.

SIR,—I feel moved, with your permission, to raise a protest against the article by the Rev. E. W. Lewis in your paper to-day under the above heading. The title of the article suggests a tremendous subject, and I suppose that we should all agree that, in a sense, the concept of God's Infinite Perfection must surpass the limits of finite experience. Mr. Lewis's underlying assumption goes further than this. If I



understand him rightly, he holds, along with a good many more following the track of contemporary philosophy, that "intellectual constructions" are totally inadequate to Reality, to the perfect life. This, I believe, is a mischievous error, and, if persisted in, will destroy religion quicker than anything else could. It is, therefore, important to examine a little carefully what a man who makes this initial assumption can *actually say* about God, and the perfect life. First, it is clear that Mr. Lewis does make the assumption referred to; on every line of his article is written the new watchword, "life is more than logic." Mr. Lewis will not allow us to apply to God's perfection any of the categories by which intelligence has sought hitherto to give concreteness to the thought of God, and to explicate and make definite the idea of perfection. We cannot say that God's perfection consists in conformity to a "standard," nor in complete adaptation to a "purpose," nor in adequate realisation of an "end." There is "no standard for Him to conform to," and in the nature of God there is neither purpose nor end. These are "intellectual constructions," and, *therefore*, not properties "of the elemental Life." This is the initial assumption; intellectual constructions will not fit Reality! Very well: but surely it is obvious that, if this assumption is correct, *there is nothing* that with truth and certainty we can think or say about God, for *all that we think or say is, ipso facto*, intellectual construction. If you say that rational thought and logical reflection cannot get near Reality, you rob us of the only means at our disposal whereby we can attain a *communicable knowledge of the Real*. If you send us to "intuition," Bergsonian or genuinely mystical, the difficulty is that, once we begin to try to give expression to the content of intuition, we are back again, whether we like it or not, in the region of logical categories and rational reflection. You may detest what you call "intellectualism" to your heart's content, but so soon as you *think* a clear idea, or utter an understandable word to a fellow-creature, you are in the midst of intellectualism, and there is no escape. If you truly believe that reason is inadequate to Reality, then the only thing you can do is to follow the advice given by William James, in a passage which his followers overlook, and stop talking! Mr. Lewis, however, like all the others who profess to find reason inadequate, deserts his initial assumption, and proceeds to the attempt to express the perfection of God in terms which are either intellectual constructions or nothing. What Mr. Lewis really assumes is not that "elemental life" refuses intellectual constructions altogether, but simply that it refuses *some intellectual constructions* and admits others. We have a choice amongst terms, and it is just in the peculiar choice Mr. Lewis makes that all the trouble lies. He deliberately sets out to define the perfect life, to tell us what it is, in fact, to subject it to intellectual constructions. The assumption, however, that the perfect life cannot be so subjected, because it is more than logic and more than reason, haunts him, and makes him suspicious of any intellectual construction that suggests logic and reason. Naturally, this leads to some

remarkable denials, and some equally remarkable affirmations. Amongst them I can only make a selection.

The great denial is that God's perfection can be expressed in terms of standard, purpose, or end. Now if any categories of thought are peculiarly rational, these three are so; they are born of the life of reason and religion uses them whenever she thinks of God as wisdom, power, and love. Mr. Lewis's denial of their adequacy to the perfect life is equivalent, therefore, to the declaration either that God is *irrational*, or that God is *super-rational*, and I think Mr. Lewis means the former. He is in decent company, for William James was positively fascinated by the notion of a "wild universe"; James tried to save God by making Him finite, and not identifying Him with the Universe. Mr. Lewis does make the identification; for him God is the universe, this "elemental life" to which now we can attach no rational predicates. Mr. Lewis's denial of the applicability of rational categories to the perfect life means, in plain language, that Life as a whole, Reality, God, ultimate perfection, is something devoid of intelligible meaning and significance, and when Mr. Lewis passes from denial to affirmation this interpretation of his denials is amply substantiated. The various things which, directly and by analogy, Mr. Lewis permits himself to say about God present, when taken together, an appearance irrational enough to suit the most extreme of irrationalities, and I defy anybody to "make sense" of them. Mr. Lewis begins by making use of a conception to which he has no right. God is perfect, he says, first of all, "in His absolute truth to Himself." To ordinary understanding, God's being true to Himself means that God is faithful to His own purposes, or loyal to His own ideal, or in wisdom fulfils his own ends, or in some way *consciously realises Himself*; but, *ex hypothesi*, none of these interpretations is possible, for categories of rationality are warned off! God's being absolutely true to Himself means something different, and what, Mr. Lewis does not explain. The next thing we are told of God's perfection is that it is "creative joy." What meaning is there in "creative joy" unless it is the joy of creating what you *intend* to create and finding your creation good? But God's creative joy, we learn, is not that at all; it flows, on the contrary, from "unmotivated self-expression." I believe that to be a meaningless phrase, but, if it means anything, it can only mean that God acts without any reason for acting, does things without knowing *why* He does them, without caring *how* He does them, and *in all* is glad. Reference to one of Mr. Lewis's amazing analogies confirms this: God, we are told, is like "a great Pro-creator," casting the seed of His life anywhere and everywhere, and *equally, wholly satisfied whatever the Result may be*, whether the seed fructifies to evil or good, to sinner or saint, to a Borgia or a St. Francis! The perfection of God is utterly "heedless"—that is the word used—heedless of direction; heedless of value, heedless of distinctions! There is in it no purpose, no intelligible meaning! It is, in the truest sense, utterly irrational, and its joy is irrationality.

I have only one question to ask. Is this

conception of "the perfect life" one to which Religion can give its assent? For example, is the God of religion, in any sense of the word, a "heedless" God? Surely, on the contrary, religion believes that God does know whither He is going, what He is creating, what His own purpose is, what the whole business of living *means*! If this is not the case, then the content of Religion is gone. Are we to worship a directionless energy of life? God forbid! I do not believe that the God of religion is as much satisfied to "vivify" a sinner as a saint. Mr. Lewis says He is; then Mr. Lewis's God is not mine. God is "ashamed of none of His children," says Mr. Lewis; no, maybe not, but, with all reverence, I think God must *weep* over some of His children, and sometimes, I think, I hear His tears, and occasionally when He makes Himself that "awful rose of dawn," it seems very like the blush of shame mantling the cheek of heaven *just because* there are Borgias and such like in the world, and God has *no joy* in them! I do not believe that God's great perfection is all "creative joy." Rather I think some of it is surely the bitterness of fathomless sorrow, finding its symbol in this finite world in the Cross. At any rate, Religion, and above all the Christian religion, so pictures God's perfect life.

What is the highest height to which Mr. Lewis brings us—to the idea of God as a pure energy radiating forth, unpolluted, unmixed, a "perfection of spontaneity, unmotivatedness, unself consciousness." Is that meant seriously? Is God just creative energy going on, flowing on, *irrespective, careless of how or why or where*? I fear that is what is meant. Bergson himself has said it almost as well as Mr. Lewis; God is "a continuity of shooting forth," "a centre from which worlds shoot out like rockets in a firework display." Have we come to this? Rather, give me any cast-iron, necessitated universe, where perfection has an intelligible meaning, even though that meaning be to foresee all my actions and cast me into torment for doing what I could not help doing!

If "the perfect life" is *anything like* what Mr. Lewis says it is, then, for me at any rate, religion departs, except as a subjective consolation, perhaps, for I am not prepared to *worship* a God who can be likened seriously to "a great child playing with cosmic toys," or trundling a hoop, and satisfied merely to play and merely to turn his hoop. Why, even for me, with my poor little mite of reason and intelligence and *purposive action* in pursuit of a valuable end, which is my "standard," even for me life is infinitely more serious than that! "A great child playing with cosmic toys!" What? the Perfect Life of the universe like that? Well, if it be so, I will bid adieu to ultimate perfection and leave "the perfect life" to take care of itself! *C'est son métier*.—Yours &c.

STANLEY A. MELLOR.

Warrington,

October 4, 1913.

#### THE GOTHENBURG SYSTEM.

SIR,—Mr. Rhys has produced a number of opinions in favour of the above. I can produce one hundred times as many



against; but I content myself with the latest public announcement by one of the most prominent men in Sweden, given at the International Congress at Milan, not longer ago than last Tuesday. Mr. Wavinsky, who is a member of the Upper House of the Swedish Parliament, said:—

"I wish to say that the Temperance reformers of Sweden stand on the same platform as our English friend who has just spoken. We do not like the Gothenburg system, but we have got it and have therefore to endure it, while we constantly try to reform it by imposing upon it more and more restrictions while we labour to abolish it. We seek to crush it by giving our towns local veto powers, and will step by step abolish the traffic altogether."

Alcohol sold by a manager on a disinterested salary to make a disinterested 5 per cent. dividend intoxicates as much as that sold exclusively for profit.

Selling drink is not work for temperance reformers. The Gothenburg system *may or may not be* less bad than private licence. That is a matter that divides investigators on the spot, who have generally succeeded in seeing what they "went out for to see," and in not seeing facts that told against their preconceptions. I am content to take opinions reflected in votes, and when of those who live under it 100 vote against to one for its retention, I incline to doubt its beneficence or even its advantage over private licence, especially if the latter is subject to local veto and thus compelled to save its skin by putting its house in order to conciliate local opinion. Any way, we are agreed that drink-selling must come under popular control. But we are not agreed that, having secured this, temperance reformers should re-establish the drink traffic on a philanthropic 5 per cent. basis, and supplement the fatal attractiveness of the drink itself with the consciousness of civic virtue in its consumption.—Yours, &c.,

H. G. CHANCELLOR.

London, October 7, 1913.

SIR,—My letter of August 30 stated the fact that "Sweden is to-day feeling the weight of its Gothenburg system," but as Mr. Rhys appears to have missed the point I should like to emphasise this, and put it more clearly.

In 1910-11, when a vote of the adult population of Sweden was taken, 99 per cent. voted for prohibition. What hindered this from being carried out? The hindrance is the vested interests of the Gothenburg system as established in towns and in the State. The Swedish Government is not free to carry out the expressed wish of 99 per cent. of its voters, until it has paid compensation to the communities and to the State for revenues they now derive from liquor sales. The Commission appointed by the Government estimates that it will take till 1935 before the communities can be freed from their economic dependence on the revenues of drink sales. By 1935 the Commission hopes to have transferred these revenues to the state. After that year they propose to gradually free the State from liquor revenue. The Gothenburg system is thus causing a delay of at least 20 or 30 years before the

Swedes can carry out their wish for no licence. Let us compare this state of things with what happens in Greater Britain. In Australia and New Zealand local option laws (such as Scotland has won) allow prohibition to be carried in any district by a 60 per cent. vote. Wherever this is carried it results in the liquor shops being closed within a few months' time. In all Canadian provinces (save one, which has 60 per cent.) a simple majority vote is sufficient to carry no-licence. Perhaps it may be news to Mr. Rhys that three out of the nine Canadian Provinces have already secured prohibition over the entire province by local option. Two other provinces have voted out the licences in more than half their territory. Moreover no town there that has once experienced the benefits of no-licence has ever reverted to the licence system again, though many have voted again and again on the matter.

The Scotch Temperance Act is on the lines of our Colonial acts, and, in spite of its eight years' time-limit, will enable Scotch people to vote no-licence in the year 1920 wherever 60 per cent. of them wish to free their locality from this evil. Those who wish reduction of the number of licences can vote for reduction. It is a simple vote, and will be carried out without delay.—Yours, &c.,

HARRIET M. JOHNSON.

Worcester, Mass., U.S.A.,  
Sept. 29, 1913.

#### CHILDREN AND HUNTING.

SIR,—I am so delighted to see the recent letter in THE INQUIRER on this subject, and indeed on others of a kindred nature within recent months. I quite agree also with the letter of E. L. Daubeny about the teaching of kindness to children. So few people think of what we owe to the animals which we have domesticated for our own ends, profit, and comfort. If a wild animal is not a fierce beast of prey, it is inevitably chased, harried, worried, and treated in various thoughtless and cruel ways, to afford a little sport or excitement of a very cheap and foolish nature; but in the commercial exploitation of domestic animals many cruel evils exist, and the attention of the public has been lately strongly attracted towards these evils by that remarkable book, "The Under Dog." In this publication many subjects relating to cruelty to animals and their ill-treatment are treated by experts, and the profuse illustrations give a very clear idea indeed of many things which exist in our midst to-day.

Will you permit me to recommend all friends of animals to purchase this book, and make it known? It is entirely a work of charity and mercy, and is published by the *Animals' Guardian*, at 22A, Regent-street, London, and can be obtained in a cheap form. I owe so much of the pleasure of life to animals, that I feel I owe them this little service in return.—Yours, &c.

J. G. HAWKER (Lt.-Col.).

5, Thorncombe-road, East Dulwich-grove,  
London, S.E., October 2, 1913.

#### UNIVERSITY DEGREES.

SIR,—Let me thank Mr. R. J. Jones for his reference to the degree of Ph.B.—a degree unique, I believe, among our ministers. If it were wholly a private matter there would be neither need nor justification for my inquiry; but when graduate letters are added to a minister's name they are presumably intended to convey some useful and definite information about him. Supposing that others would be interested to know the facts I ventured to ask publicly the meaning of the honour publicly announced; and I still think I shall not be the only reader who would receive with interest information as to where and how this unusual degree was attained.—Yours, &c.,

DOROTHY TARRANT.

Wandsworth, October 4, 1913.

[WE are informed that the degree referred to was conferred by the University of Potomac, U.S.A., last June, after the candidate had passed certain prescribed examinations, held, we feel bound to add, under conditions which no University of repute would recognise. We have examined the prospectus of this University, of which we confess we had never heard before, and we can only express surprise that anyone in this country should believe that its degrees have any value or care to have one of them attached to his name.—ED. of INQ.]

#### BOOKS AND REVIEWS.

##### THE ORIGIN OF WAR SCARES.

The Six Panics and other Essays. By F. W. Hirst. Methuen. 1913.

Armaments and Patriotism. By P. W. W. 1d.

To all who have any interest in peace, economy, and decency we strongly commend this book and pamphlet. The other essays in Mr. Hirst's production include such subjects as John Bright, Foreign Travel, A Plea for Gardens, Private Luxury, &c. They are pleasant and instructive, that on Bright being especially good, but in value they do not approach those in which the Editor of *The Economist* presents in six acts the dismal comedy of British nerves. Each time the curtain rises we see John Bull in another phase of his periodical trouble, the "Blues." The Government is introduced, a solemn and portentous impersonation of all that is prudent and cautious, with an indescribably funny air on its face of possessing terrible secrets which it dare not divulge, as John is not capable of knowing his own business, but the Government turns out to be even "bluer" in its funks than its over-stupid subjects, at times. Out and in behind the scenery with its background of bloated armaments and military manoeuvre, flit the dim, sinister figures of ordnance firm directors and dreadnought builders, who whisper in the ear of Cabinet Ministers and politicians magic words which turn them for the time being into uncontrollable jumping jacks. The book, of course, is not written in dramatic form. It is a series of sober essays.

"At the end of 1847," said Cobden,



"we had a panic among us, and we were then persuaded by Mr. Pigou, the gun-powder maker, that the French were actually coming to attack us." That is panic number one. The secret history of Mr. Hirst's panic number five, that of 1909, when people sang—

We want eight,  
We won't wait,

is to be read in "Armaments and Patriotism," published from the *Daily News* office. In it we are told that Mr. Mulliner, who, by the way, was managing director of the Coventry Ordnance Works, made the following entry in his diary: "Mr. Mulliner, giving evidence before the Cabinet proves that the enormous acceleration (*sic*) in Germany for producing armaments, about which he had perpetually warned the Admiralty, was an accomplished fact, and that large quantities of naval guns and mountings were being made with great rapidity in that country." Subsequently ascertained facts disclosed that neither Mr. Pigou in 1847 nor Mr. Mulliner from 1906 to 1909 told the truth. And over and over again we find these scares engineered with the help of what is bluntly called "mendacity." Each time honest John Bull is hoaxed, and reaps the sowing of wild oats in a crop of taxes.

The question that inevitably rises is when are we going to learn sense? These useless armaments are bought with the sweat and blood of the labouring people of this country, the bread of half-starved children is in them, education and reform are submerged by them. And now we are being told that at the bottom of it is not patriotism, but dividends and profits. The armament builders sell their skill and invention as readily to potential enemies as to ourselves. In some notorious cases they have agents whose business it is to frighten nations into more extravagant expenditure, by suborning the press to disseminate disgraceful canards. The time has come when navies have to be classed with alcohol and the armament interest with the drink interest. Jingoism like alcohol is a poison. The insatiable lust of the thing, we are assured by responsible statesmen, is likely to drive the civilised nations into bankruptcy. Politicians can't stop it. Only strong public opinion can. And so we hope that these profoundly interesting publications will be widely read. As was once said by Lord Derby, "The greatest of British interests is peace," and, we should add "good-will."

R. N. C.

UNDER the title of *Church and Home* the *Sunday School Monthly*, the new venture of the Sunday School Association, to which we called attention last week, has been localised for Birmingham and the surrounding district, and in its enlarged form makes a very attractive parish magazine. The local editor is the Rev. J. M. Lloyd Thomas. Short articles of a distinctly religious character on the practical side of church life and social effort are a special feature. The number for the present month contains a short article by Dr. James Drummond on the devotional life and contributions by the Rev. J. Worsley Austin, Mr. Byng

Kenrick, and other writers. There is also a section devoted to news of the field and bright paragraphs with the true local flavour, which is no small part of the secret of success in a venture of this kind. The editor leads off with a characteristic appeal to his readers, full of glowing enthusiasm and confident faith. He reminds them that their liberty is no cold or negative thing but freedom for a holier worship and a more consecrated love.

### LITERARY NOTES.

AMONG the autumn announcements of special interest is a new book by Professor Gilbert Murray on "Euripides and His Age," which will be published by Messrs. Williams & Norgate. The same firm will also publish "Initiation into Literature," by Emile Faguet, in an English translation.

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A FOURTH volume of Essays and Studies by Members of the English Association, edited by Professor C. H. Herford, will be issued shortly by the Oxford University Press.

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MESSRS. BLACKWOOD announce a new edition of "Leaders of Religious Thought in the Nineteenth Century," by Dr. S. H. Mellone.

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THE present publishing season does not promise to be conspicuous for theological books of special interest. In a rather barren list we may call attention to "The Primitive Church and Reunion," by Canon Sanday (Clarendon Press), "Studies in Modernism," by the Rev. Alfred Fawkes (Smith, Elder); "The New Testament: A New Translation," by Professor Moffatt (Hodder & Stoughton); the late Canon Biggs' "Christian Platonists of Alexandria," which has been out of print for a considerable time, in a new edition revised by the Rev. F. E. Brightman (Clarendon Press); and "Knowledge and Life," by Professor Eucken, translated by Dr. Tudor Jones (Williams & Norgate).

\* \* \*

CANON SHEEHAN, whose death is announced this week, was a man of one book, for though many books stood to the credit of his name he will always be remembered as the author of "My New Curate." In its pages, so full of tenderness and humour, he has painted the life of the Roman Catholic priesthood in Ireland on its best and most human side. It is a book calculated to remove many beams of prejudice from zealous Protestant eyes. Among his other books "Luke Delmege" is perhaps the best known, but none of them equalled his one great success either in literary art or in the pictures of the Irish peasantry among whom he was so truly at home.

### PUBLICATIONS RECEIVED.

MESSRS. CASSELL & Co.:—The Country of The Ring and the Book: Sir Frederick Treves, Bart. 15s. net.

MESSRS. CHATTO & WINDUS: Spanish Islam: Reinhart Dozy. 21s. net.

MR. A. C. FIFIELD:—The Humour of Homer: Samuel Butler. 5s. net. The Fair Haven: Samuel Butler. 5s. net. The Ma-lady of the Ideal: Van Wyck Brooks. 2s. net. The Discovery of the Future: H. G. Wells. 1s. net. The Well by the Way: Elizabeth Gibson. 6d. net.

MESSRS. HEADLEY BROS.:—Suggested Explanations of Some Supposed Bible Inaccuracies. 1s. net.

MESSRS. HODDER & STOUGHTON:—The Grip of the Past: John A. Steuart. 6s. The Message of God: Charles Brown, D.D. 6s. Out of the Abyss. 5s. Drifting Wreckage: W. Lockhart Morton. 6s.

S.P.C.K.:—Modern Substitutes for Traditional Christianity: Edmund McClure, M.A.

MESSRS. SMITH, ELDER & Co.:—The Corys-ton Family: Mrs. Humphry Ward. 6s.

MR. T. FISHER UNWIN:—Monologues: Richard Middleton. 5s. net.

### MISCELLANEOUS.

Mind, October.

## FOR THE CHILDREN.

### ABOUT BOOKS.

Do you ever try to imagine how the world we live in to-day might strike one of our long-ago ancestors, if he were to come back and see it all? The people of even a hundred years ago would be amazed if they could see our railways, motor-cars, telegraphs, and telephones—not to speak of the marvel of *wireless* messages!—and would find many other things, which we simply take for granted, quite unknown to themselves. But suppose a man from really ancient times were to come and take a walk through our town, or look into our houses; I think we can hardly have any notion how astonished he would be. He would wonder at the amount of furniture we have, the clothes and other things we wear (think how much a pair of spectacles or a watch would surprise him!); many of the things we eat and drink he would find quite strange; and as for our gas-pipes, and electric wires, and water-taps, and other "ordinary" fittings in our houses, he would think them simply magical at first sight. But one other thing that I have not mentioned would strike him as very wonderful—I mean the *books* that he would meet in every house, and those shops and stalls where hardly anything except books is sold.

We have already seen that writing has been known among men for a great many years, ever since they began to find out that they needed some way besides talking, of making their thoughts known to each other. Now almost as soon as writing was started there were "books" of a certain kind written; for we might say that a book is any piece of writing meant for people in general to read, while a letter or message is just for one particular reader. Newspapers are really "books," too, of course; and so are notices posted on the wall, and "circulars," and everything of the kind. But we keep the word generally to mean something that will *last* and still be interesting in years to come, and something that is made and bound up in order to last in this way. Well, in the very earliest times of writing there certainly were records written which were meant to



last a long time; and so they did last, for they were written on *stone*, the most durable thing that could be used. The very oldest books in the world, I suppose, are great slabs of stone, covered with carved writing which can still be made out. Those of you who live in London can see one of these books standing now on the Embankment, close to the river. "Cleopatra's Needle" is its nick-name, but really it is nobody's needle but a *book*.

Stone books would last long enough, but they could not be carried about, and they took up a great deal of room! So people began very early to use other materials for writing upon—especially parchment, or dried skin, and "papyrus," a sort of plant-fibre, from which we have the name "paper." Many of the ancient books written on these things can be seen in museums to-day; the papyrus was arranged in leaves, something like our own pages, but the parchment was kept in long *rolls*. You may remember that when you speak of a "volume," for the word simply means "that which is rolled."

So most ancient bookcases must have looked very different from ours. And certainly they were not so well filled. Do you see why? Just think that we have said nothing yet about printing—that came many years later—and in the old days every single book had to be separately *written* by hand. Many of the old books ("manuscripts" we call them, "hand-written") are most beautifully written, with painted borders and gorgeous capital letters, often embossed with gold. The men who wrote them must have loved their work. But think how long it would all take, and how costly a book would be when it meant so much of a man's time and work! So the people of the old world had far fewer books than we; the poorer people could hardly afford any at all. But I think that perhaps they valued more the books they did possess, and took more care of them, than we with our hundreds.

As soon as *printing* was invented, of course, there was a great change at once. It is fine to read of the first printers, and how they worked hard to invent and improve their machines, and to turn out good work. *They* were certainly doing more for the world than they could dream of. For men have learnt to print and make books more and more quickly until nowadays a great printing-press at work (I wonder how many of you have seen one—I hope you all will some day) is one of the most wonderful sights in the world. And it has become possible to make books cheaper at the same time, so that we can buy for a shilling what would have been a precious treasure to somebody in the old days of writing.

But is it a different book, after all? No. When you open it and begin to read, you are finding exactly the same thoughts that the first writer put down so carefully long ago, and it does not make *them* any cheaper, or worthless, because to-day we can get them within our reach more easily. Some people even think it is a pity that there should be so many books in our day, and that they should be so cheap, because they may not be valued as much as they ought. I think myself that the more *good* books there are in the world

the better, so that everybody may share their splendid thoughts. But it does seem a shame when anyone is careless with a book, and thinks somehow that it isn't worth reading often, or keeping clean, just because it was cheap to buy. One can tell a good deal about a person by noticing the way in which his or her books are treated. Keep your books clean inside and out; if you have to make marks in them, do it tidily; don't let them get into places where they might be spoilt or torn. And don't put them into the shelf upside-down! I don't think you would stand a friend's photograph on its head, would you? Then let your books be the right way up, too.

For surely, if you think of it, your books really give you a whole company of *friends*. We have friends we can see and talk with, others with whom we can exchange letters; but we have some dear, good friends whose faces we never have seen—who passed out of this life long before we came into it. They set down their thoughts in writing, and these wonderful books introduce them to us. I will leave you to go to your own little bookshelf and count over your book-friends, and make sure that you are quite grateful enough for all that they give you. We thank the people who give us the books; let us thank those who first wrote them, in the only way we can—by really caring for what they have written.

I have beside me, as I write this, a little old book that was printed in 1626—think of it, only ten years after Shakespeare died, and when Charles I. was the new king! All these years the little brown book has been going about from hand to hand, and I often wish it could tell me of some of its adventures, and its different owners, up to the time when I saw it on a bookstall and bought it. But the inside of the book is far older than that; for it is a set of splendid poems written by a Greek poet nearly five hundred years before Jesus was born. Think of all the people who have read *them*, in different kinds of books, and enjoyed them! And still they are just as splendid as ever; for the leaves and the binding of a book may wear out, but the real part of it is fresh and strong so long as there is a copy of it anywhere in the world—or even a memory of it in anyone's mind.

Old books are wonderfully interesting, and often, though not always, they are really the best. For generally it is the best things that last; and some of the oldest books in the world are still as fine as any of the newest. Think over some of the things you may read in the Bible books, for instance, and you will agree with me. A good book is like a precious seed; it springs up and goes on producing more and more fruit year after year. We have just had another "harvest" season, and here is a different kind of harvest that is worth thinking about.

One more thought—if a good book produces a good harvest and makes the world better, a *bad* book does exactly the opposite. There is no need for anybody to read a bad work, when there are so many thousands of good ones—far more than we could even get through if we tried! So if you come across any book, or other writing, that seems to you not quite of the

right sort—that gives you thoughts you would rather not have known, or puts you in the wrong kind of temper—just put it away and take something else to read. Never mind about finishing it; you don't want the writer of such a book to be among your friends. Many other books, though not really wrong, may be rather silly and a waste of time to read. Suppose we all make up our minds that what we read shall be the *best*; and that, if we ever try to write something ourselves, what we write shall be the best—or at any rate *our* best—as well.

D. T.

## MEETINGS AND GENERAL NEWS.

### HOPE STREET CHURCH, LIVERPOOL.

#### FAREWELL TO THE REV. H. D. AND MRS. ROBERTS.

A *LARGELY* attended meeting of the congregation of Hope-street Church was held on Monday evening, September 29, and it was made the occasion for presenting to the Rev. H. D. Roberts an address and certain gifts upon the closing of his ministry.

The Chairman, Mr. R. H. Armstrong, in speaking of the ten years' ministry of Mr. Roberts, emphasised its sincerity in thought and emotion, its moral earnestness, the result of deep conviction, and its free expression, regardless of consequences. The Chairman read the terms of the address which were as follows:—

DEAR MR. ROBERTS,—For ten years we have been associated with you in membership of a Church receiving your ministry in all the things that pertain to the higher life, and enjoying services which you have made devotional, spiritual, and uplifting. How much this has meant to you in earnest thought and labour we cannot know, but we do heartily acknowledge our indebtedness to you for your work upon our behalf in all the life of a true Church and the influence of a noble and inspiring faith, and for your association of the Church with zealous labours for humanity. We rejoice that the noblest causes have had an advocacy in your ministry and that you have stimulated in many hearts the desire for social service and amelioration. You have greatly enriched the hymnology of the Church by the compilation of the Supplementary Hymn Book. By your research and care you have bequeathed to the Church its own history, bearing witness in it to the devotion to truth and love of the past ministry of the Church, and by your own services to the vitality of its principles. Through your acceptance of similar labour in another sphere, the time for parting, to our great regret, has come. We desire gratefully to acknowledge the enthusiastic and untiring help of Mrs. Roberts in the life of the Church, and the high order of ability and culture which she has placed at our service. We earnestly wish you



and Mrs. Roberts God-speed in the days to come and in the duties which you have undertaken. With this letter we ask your acceptance of a gift which we trust will serve to remind you of the esteem and affection in which you are both held by us, and of the very happy associations of the past ten years.

Sir Wm. B. Bowring expressed the regret felt by all upon the occasion and his deep appreciation of the zealous labours of Mr. and Mrs. Roberts, not only in the Church but in the community, instancing the meetings of the Social Problem Circle and the work of the Anti-Sweating League and its kindred activities in the organisation of poorly paid labour.

Miss L. McConnell, in speaking particularly of the services of Mrs. Roberts, said that the impression of ten years intercourse seemed to fill a life time, and that the keen sense of enjoyment shown by Mrs. Roberts in everything was contagious. Mrs. Roberts had been able to choose to throw her energy and gifts into the concerns not only of the Church, but of other societies also, helping all by her culture and eloquence.

Mr. John Edwards emphasised the work of Mr. Roberts, which answered to the injunction of Dr. Martineau that one of the primary duties of a Church was to "bear down with unceasing force upon all preventible sufferings." In this the traditions of the Church associated with the name of the Rev. R. A. Armstrong, had been maintained. He recognised the value of the work of the Social Problem Circle and its influence in the development of Societies dealing with legislation upon social and industrial conditions. A fighter was passing from one field to another, and a larger, and the result of his warfare would be seen in a reduction of the sin, suffering, and squalor of the underworld.

After speeches by Messrs. Lawrence Hall and John Hughes, the Chairman presented the address, accompanied by gifts of a writing bureau, chair, clock, and books.

Mrs. Roberts in acknowledging the gifts, spoke of the impossibility of expressing in an impromptu address the numerous thoughts and impressions which the occasion brought to life. She felt like one hearing her own obituary notice in which the proverbial injunction had been obeyed, and said that she would value a resurrection as a member of the Church.

Mr. Roberts, in acknowledging the address and the gifts, spoke of his gratitude in being given the opportunity of taking a part in the life of the Church, and related the circumstances of his coming as assistant minister to Mr. Armstrong, and of the compelling power of the appeal made to him and to Mrs. Roberts at that time. He wished to thank all the officers, workers, and members for the testimonial, the form of which was particularly agreeable to him. He wanted to acknowledge the zeal of a band of expert men and women in the work of the Social Problem Circle, to correct the estimate likely to be placed upon his own services to this society. He expressed his appreciation of the work of the choir and of its reverent demeanour in the services of the Church. He pleaded for his successor hearty con-

gregational support, and for himself, he wished finally to thank the Church for the opportunity of saying and doing that which was in his mind and heart to say and do in a congregation of free men and free women.

#### DR. HUNTER'S RETIREMENT.

THE *Calendar* of Trinity Church, Glasgow, for October contains a letter of farewell from Dr. Hunter to his congregation. He will preach for the last time at the morning service on the 19th inst. The letter is in the following terms:—

FRIENDS,—In a few weeks my ministry in Trinity Church will have come to an end, and the place which has known me for many long years will know me no more. We have been looking forward to this for some time, and now it is here.

I gave such full expression to my feeling and thought in the address which appears in the *Manual*, that it is hardly necessary that I should say anything more; but I cannot let this monthly *Calendar*, the last which I shall prepare for you, pass from my hands without adding a few words. It is but a fragment of my ideal of what a Christian ministry and a Christian congregation ought to be that I have been able to realise; but I thank all those who have helped me by their sympathetic and loyal co-operation to do what I have done.

Not God Himself can make men's best  
Without best men to help Him.

Those to whom I have been of any spiritual service will, I believe, not only remember me in their prayers when they see my face no more, but will continue in the things which they have learned from me, and strive to live worthily of their high calling in Christ Jesus.

I need not say that it is with peculiar sorrow I contemplate my departure from Glasgow and all the unexpected circumstances that have led to it.

It is a matter of sincere regret on my part that I am forbidden by my medical advisers in my present state of health to attend any farewell meetings. The strain would be too great.

And now, commending you all to Him in whose Hand our times are and from whom our future ways are not hid,—I am, faithfully yours,

JOHN HUNTER.

18, Kensington Gate, Glasgow,  
October 1, 1913.

#### UNITARIAN HOME MISSIONARY COLLEGE.

##### DR. MELLONE ON "AUTHORITY AND FREEDOM OF THOUGHT."

THE session of the Unitarian Home Missionary College, Manchester, was opened on Thursday, October 2, with an address by the Principal, Dr. S. H. Mellone, on "Authority and Freedom of Thought." Dr. Mellone mentioned that the session of the college opened with a total number of twelve students, of whom eight were on the preaching list and four on the arts list, an unusual preponderance, he said, of preaching students. Mr. F. W. Monks,

who presided, said that the number of students was as many as there was accommodation for, but if more men came he had confidence that the necessary room would be provided.

Dr. Mellone based his address on Professor J. B. Bury's volume in the Home University Library, "A History of Freedom of Thought"—a book written, he said (we quote from a summary which appeared in the *Manchester Guardian*), in a temper of undisguised hostility to every kind of religion, and to Christianity in particular, because of its influence on the Western world. He complained, however, that Professor Bury's conception of freedom of thought, limited in effect to the destructive criticism of religious belief, was narrow and one-sided, and that being so limited it excluded the work of a man like Martineau, who, while subjecting orthodox belief to penetrating criticism, yet struggled for a theistic interpretation of the world. Science had done a magnificent work in the destruction of superstition, was doing wonders in the provision of means of achievement for human use, but science was not in itself productive of progress and good. It was power, and power in itself was neither good nor evil, and an outlook on life based wholly on science left inexplicable nearly all the distinctive features of human nature. There were in the world beliefs of long standing, venerable and still venerated, and in that they were of long standing they could not be wholly false. Historically, we could find reasons to justify them, and if we denied such beliefs we cut ourselves off from the living past, left the truth behind us, and turned our faces to vacancy. It was vain to attempt to destroy the element of authority in human experience. Authority was one thing and infallibility another. The Bible, once thought infallible, had become a sublime example of human literature, a record of human experience and thought in the greatest and deepest things. The note of the absolute and final was gone, and the relative appealing pragmatic note was sounded instead. Half the trouble of human thought in this age arose, indeed, out of the problem of the readjustment here indicated to be necessary. Authority must survive, but it must justify itself—it could not any more be believed infallible and final.

#### WEST LONDON ETHICAL SOCIETY.

THE connection between the church and the stage is much closer than it used to be, and our leading dramatists are turning their attention more and more to the great human problems which need the help of religion for their final solution. Monsignor Benson recently said that it was the duty now of Catholics to produce plays which would be on the highest artistic level with any that the world has produced; and there is every reason why those who profess other forms of faith should not be excluded from this great work of social enlightenment and spiritual inspiration. That, at least, would seem to have been the idea in the minds of the promoters of the Religious Drama Society, which has recently been started in connection with the



West London Ethical Society. They hold that something besides sermons and addresses is needed, if the deeper meanings of life are to be brought home to men and women—that

Art may tell a truth  
Obliquely, do the thing shall breed the thought,  
Nor wrong the thought, missing the mediate word.

With this object in view, a performance, to which only members of the Religious Drama Society, however, will be admitted, is to be given on Sunday evening, October 26, when a play by Mr. Edward Garnett, "Joan of Arc," will be produced under the direction of Mr. William Poel. This is only one of the many efforts which are being made at the Ethical Church in Bayswater to lift the dead mass of materialism that weighs so heavily on sensitive minds everywhere. Dr. Stanton Coit himself supplies in very large measure the dynamic force which is at the back of these enterprises, and although it is not possible for some of us to agree with everything he says, it is difficult to resist his passionate appeal to the social conscience, or to cavil at his conception of what should be an all-inclusive national church. His discourses last Sunday on different aspects of the recent Church Congress were listened to with deep interest by a large audience of thoughtful people, and it is not without significance that the few minutes' silent meditation, which is a feature of the services, should be so much appreciated by his regular hearers. Dr. Coit is a great believer in the psychic forces which are brought into play when two or three, or more, are gathered together in the same spirit and for the same purpose, and his method of invoking these forces differs very little from that of more orthodox religious teachers, although the outward form of prayer is dispensed with, and the worship of God receives no special sanction. He is an ethical revivalist, transforming the philosophy of our time into the language of social idealism with a fervour which the rationalists of an earlier day would hardly have countenanced; and his message certainly has in it a saving grace for many who are outside the churches, but who, at the same time, feel the need of constructive ideas and the warmth of human fellowship. On Sunday, October 12, Dr. Coit will take for his subject "Mr. Shaw's latest sermon: Androcles and the Lion." Other speakers during October include Mr. Laurence Housman, Dr. Saleeby, and Dr. Tudor Jones, who is delivering four week-night discourses on "Philosophical and Religious Currents of the Present."

## THE CONGREGATIONAL CHURCHES OF AMERICA.

### A NEW DOCTRINAL BASIS.

THE *Christian World* announces that when the National Council of the Congregational Churches of the United States meets at Kansas City this month a report of the Committee on Constitution will be presented. The Committee proposes as a doctrinal basis the following declaration: "We believe in God the Father, infinite in wisdom, goodness, and love; and in Jesus

Christ, His Son, our Lord and Saviour, who, for us and our salvation, lived and died and liveth evermore; and in the Holy Spirit, who taketh of the things of Christ and revealeth them to us, renewing, comforting, and inspiring the souls of men. We are united in striving to know the will of God as taught in the Holy Scriptures, and in our purpose to walk in the ways of the Lord, made known or to be made known to us. We hold it to be the mission of the Church of Christ to proclaim the Gospel to all mankind, exalting the worship of the one true God, and labouring for the progress of knowledge, the promotion of justice, the triumph of peace, and the realisation of human brotherhood. Depending, as did our fathers, upon the continued guidance of the Holy Spirit to lead us into all truth, we work and pray for the transformation of the world into the Kingdom of God; and we look with faith for the triumph of righteousness and for life and glory everlasting. Amen."

## CARE OF THE FEEBLE-MINDED.

### INQUIRER FUND.

MISS DENDY, hon. secretary of the Lancashire and Cheshire Society for the Permanent Care of the Feeble-Minded, acknowledges the following contributions to the INQUIRER Fund:—

Amount previously acknow-

ledged .. ..	£12 11 0
Miss F. A. Short .. ..	10 0 0
"E. B." .. ..	2 0 0

We should like to appeal to our readers to contribute generously and quickly to this fund. In previous years the amount raised for this purpose has been a most welcome addition to the resources of the society, and we hope that there will be no falling off this year. Contributions marked "INQUIRER Fund" should be sent to Miss Dendy, 18, Clarence-road, Withington, Manchester, and will be duly acknowledged in our columns.

## LIBERAL CHRISTIAN LEAGUE.

### PROGRAMME OF AUTUMN ASSEMBLY.

THE sixth autumn assembly of the Liberal Christian League will be held on October 18 to 21, at the King's Weigh House, Thomas-street, W. Saturday will be devoted to business meetings, a devotional meeting will be held at 6 o'clock, and a welcome will be given to all members and friends at the League Reunion at 8.30. On Sunday, in addition to services at various churches, there will be a conference at 4.15 at the City Temple, on "The Christ Drama," introduced by Mr. D. N. Dunlop, and at King's Weigh House at 5. On Monday and Tuesday there will be a devotional meeting at 9.30, followed on the first day by a Conference on Social Work, at 10 (Mrs. Lamond in the chair); and an address at 11.30 on "Health Centres," by Nurse R. Seath, of Miss Margaret Macmillan's School Clinic, Deptford. At 3 and 4 sessions will be held, the subject of the first being "The Psychic Factor in Disease" (Dr. Constance Long); the second "Are Miracles an Aid to

Faith?" (Rev. J. M. Thompson, M.A., Magdalen College, Oxford). At 7 o'clock the chair will be taken by Sir Krishna Gupta, C.S.I., and the President, Dr. James Drummond, will deliver his presidential address on "The Fundamentals of Liberal Christianity," followed by the Rev. Thomas Phillips on "The Woman's Question," and the Rev. H. S. McClelland on "The Need of Current Orthodoxy." Tuesday morning, after the devotional meeting, will be devoted to visits to the School Clinic, Deptford, and to League Social Centres. In the afternoon, at 3.30, the Rev. E. W. Lewis will give an address on "The Interpretation of Religion in Terms of Joy." At the tea table conference at 5, the subject, "Should a Child be Taught the Full Facts of Life," will be discussed by the Rev. A. H. Biggs. At 7.30 a public meeting will be held in the King's Weigh House Church, Dr. Tudor Jones in the chair, when the speakers will be the Rev. R. J. Campbell, Miss Maude Royden, Mrs. G. F. Abbott, the Rev. H. E. B. Speight, and the Rev. J. G. Adderley, whose subject will be "The Religious Drama." Tickets for reserved area at sessions and special ticket for the public meeting on Tuesday can be obtained from the Hon. General Secretary, 28, Red Lion-square, High Holborn, W.C. Applications should be accompanied by stamped addressed envelope, as well as a contribution towards the expenses of the meeting.

A lecture by Mr. Edward Carpenter, on "Rest," will be given at the King's Weigh House Church, on Thursday, October 16, at 8 p.m.

MR. AND MRS. SIDNEY WEBB have arranged a new series of lectures on "What Social Means," which are to be held at the King's Hall, Covent Garden, and will begin on the 28th inst. The lectures will be presided over respectively by M. Jaurès, Mr. Bernard Shaw, M. Emile Vandervelde, the Rev. R. J. Campbell, Dr. Frank, and Mr. Granville Barker.

A SPECIAL meeting of members and friends of the Moral Education League will be held on Wednesday, October 29, at 8 p.m., in the hall of the Royal Society of Arts, 18, John-street, Adelphi, when Mr. Bertram Hawker, of the Montessori Society, will lecture on "The Montessori Method in its Moral Aspect." Tickets may be had free on application to the assistant secretary, Moral Education League, 6, York-buildings, Adelphi, W.C. The lecture will be preceded at 7 p.m. by a reception to meet Miss H. M. Law (recently appointed lecturer and demonstrator), and Mr. Alexander Farquharson, now secretary of the League. All London members are being invited to the reception.

A COURSE of lectures on "Man's Life in the Light of Theosophy" will be given in the Lecture Hall adjoining 19, Tavistock-square, W.C., on Sunday evenings, October 5 to December 21, at 7 o'clock. This course of lectures has been arranged with a view to providing for those who



care to attend regularly a comprehensive survey in outline of theosophical teachings. Each lecture, however, is complete in itself, and does not depend for its comprehension on the previous ones having been heard. Meetings for answering questions and for discussion arising out of these lectures will be held every Monday evening at 8 o'clock at 19, Tavistock-square. The lecturers will include Dr. L. Haden Guest, Mr. A. P. Sinnett, Mrs. Ransom, Mr. D. N. Dunlop, and Lady Emily Lutyens.

## NEWS OF THE CHURCHES.

**Special Notice to Correspondents.**—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

**Bolton.**—A week's mission, conducted by Dr. Tudor Jones, has just ended at Bolton, and the minister, the Rev. E. Morgan, and his congregation feel that their venture has been justified by the response which Dr. Jones' message has evoked from the men and women he addressed. He made an urgent appeal to his hearers to penetrate to the reality which lies deep below the surface of life, beyond the reach of the understanding, and there discover God.

**Heywood.**—The Rev. T. B. Evans has just brought his twenty-one years' ministry at the Britain Hill Unitarian Church to a close, and his farewell sermons were preached on Sunday, September 28. In the course of the morning sermon Mr. Evans said:—"The new order has arrived and brought along with it newer modes of life. But on the new course you must never lose the fine old spirit of ready service. If prosperity now bedecks your path, you must not forget that grand source from which it sprang. Your fathers made this church. That is true; but it is equally true that their devoted personal service to this church also made your fathers. And if it be your ambition to keep that prosperity which now blesses you and your home, I am quite certain that the present generation of worshippers must find, as did their parents before them, a perpetual inspiration to 'plain living and high thinking' in personal service to this shrine of theirs whence the best and most vital influences in their lives have radiated. And, in justice be it said, most of you are fully alive to this truth. Personal service in the interests of high ideals and great principles is the bedrock foundation of a fine character. This alone can bring happiness and the love of comrades which are the very quintessence of life." In the course of the evening address Mr. Evans emphasised the "principle of kindly tolerance which is now becoming so general. Our churches," he said, "are not doing their best work when they are totally or mainly used for the exposition of our own views or for the reputation of current dogmas. They fulfil their highest purpose, when, however varied our opinions, they give us the uplift of worship when we go out through their doors possessed of an indefinable something which makes us say to ourselves 'I shall put it into my life. I shall have something now that will give a tint to all the work of the coming week.'"

**Manchester.**—The Rev. H. R. Tavener commenced his duties at the Willert-street Domestic Mission on Sunday, October 5. The chapel was crowded at the evening service and it is hoped that the interest shown on the first Sunday will be maintained.

**Mexborough.**—The Free Christian Church has commenced its winter's work with much energy and encouragement. The harvest festival was well attended, and the collections amounted to £8. The Literary Class was opened by Mr. Carlisle, of Sheffield, who read a paper on "Land and Land Nationalisation." Mrs. Davies, of Wakefield, gives the next paper on "Prehistoric Evidences of Religion." The Adult Conference started a new session on Sunday, October 5, when Mr. Vaughan, of Doncaster, read a paper on the planets. Addresses have also been promised by the Rev. C. J. Street and Mr. Fred Maddison. The new premises will be opened on November 6 by Mr. Chas. Hawksley, Mr. Ronald P. Jones presiding; and the dedicatory sermon will be preached by the Rev. C. J. Street, of Sheffield.

**Northampton.**—The winter work of the Institute in connection with the Unitarian Church began on Sunday, October 5. The ordinary monthly service, conducted by the Rev. W. C. Hall, was held in the afternoon, when recitals were given by Mr. F. Mutton, a well-known temperance worker, in addition to special musical items by the choir. In the evening Mr. Hall preached a special sermon to young people. The work of the Institute is proving very successful, and in consequence the church membership is steadily increasing.

**Rawtenstall: Appointment.**—The Rev. William McMullan, of Newcastle, Staffordshire, has accepted a unanimous invitation to become minister of the Unitarian Church.

**Sheffield.**—A meeting of Sunday-school teachers in connection with the Sheffield and District Unitarian and Free Christian Sunday School Union was held in the Channing Hall recently, when a lecture was delivered by Professor A. Green, of Sheffield University. The Rev. A. H. Dolphin, who presided, said he did not think there was any doubt but that, in the course of a few years, we should be working on different lines in our Sunday schools from what we were working upon now. We were gradually leaving behind the old in Sunday school work, but we had not yet quite discovered what the new was to be. Professor Green said the "internal result" which should be the object of Sunday-school work was comparable to that which a good home-life aimed at, and though the resources of the Sunday school were infinitely less than the resources of the good home, yet, when both home and school were good, the school might do a great auxiliary service to the home. To teach meant "to incite to learn." He would remind them that children were born learners, a fact often overlooked by teachers. Willy-nilly every parent was a teacher, and this desire to learn on the part of the child came from two fundamental features in child nature—imitativeness and suggestibility. The method of the ancient world was the method of narration, the method of story-telling; children were always ready for stories, and a well-told story carried its own message. Of course, the Bible was full of stories, but they were not all children's stories. Many stories in the Bible were of interest to the cultivated adult, but a large number of them were excluded from the purview of children because they could not touch the inner life of the child with which the teacher in the Sunday school was primarily concerned. So far as teaching was concerned, the Bible as we know it to-day, printed in small type, was a very great hindrance. It would be an advantage if the Bible was printed in cheap form in good type, and especially if it was printed in paragraphs instead of verses, and issued in the form of books. In reply to a question as to how teachers were to acquire the art of story-telling, Professor Green said would it not be possible, in a great city like Sheffield, to have a sort of Sunday-school teachers' college, where courses of lectures could be given by men who were competent and inspiring?

**Stockton-on-Tees.**—A large congregation was present on Sunday evening, October 5, when the Rev. Arthur Scruton delivered the last of a series of special monthly lectures. The subject of his address was "Women's Fight for Freedom." Dealing with the subject from a historic standpoint, Mr. Scruton gave instances of women leaders of the past, and showed how the present Women's Movement had originated. The vote, he declared, was not the only right for which women were fighting, but it was the important question at present, and would lead to greater freedom in other directions. Other subjects of this popular course of lectures have been "Darwin and Genesis," "Shakespeare and Conscience," "Burns and Divinity," "Wordsworth and Nature," and "Socrates, the Prophet of Love."

**Wigan.**—The inaugural meeting of the Guild (Senior) was held in Park-lane Chapel last Tuesday evening, when sixty-eight members were present. The Guilds' Union Manual of Services was used, the Rev. H. Fisher Short acting as leader. The Rev. W. H. Lambelle, President of Guilds' Union, was present, and delivered an address. The previous evening the Sunbeam Circle (Junior Guild) was started. There was a large attendance of children.

**Harvest Festivals.**—Harvest Festivals have been held as usual in the churches throughout the country, and reports have reached us from South Shields, Coseley, Newport, I.W., Halstead, Bristol (Lewins Mead Domestic Mission), Bermondsey (Fort-road), and Bury St. Edmunds.

## NOTES AND JOTTINGS.

### "RESIST NOT EVIL."

A correspondent of the *Manchester Guardian* gives the following account of the examination of a soldier of the engineering battalion of the Life Guards, who has just been cruelly sentenced by the St. Petersburg Military Court for refusing to discharge the duties connected with military service. The young man is a Tolstoyan, and at first refused to perform any duty, justifying his attitude on moral and religious grounds. Now, however, he has modified his views, and is prepared to do anything so long as it does not involve the use of arms. Arms, he declared, are the symbol and instrument of violence, and as a Christian he is opposed to violence. "But suppose," asked the president of the Court, "your mother were about to be killed under your eyes?" "I would try to persuade the murderers to desist," was Malkush's reply. "But suppose you did not succeed, what then?" "I would offer myself to the murderers." The President shrugged his shoulders and sentenced the man to five years and seven months of forced labour.

### ANIMAL SPEECH.

The *Humanitarian* reprints an article contributed by Edward Carpenter and George Merrill to *Country Life* on "The Language of Domestic Fowls," in which the different sounds made by cocks and hens are carefully tabulated and described. In making a list of these attempts at animal speech in their own poultry yard the writers "were surprised to find some twenty-three different exclamations (not including those of the young chickens), each having a clearly marked meaning of its



own. And if this is the case among tame birds we may perhaps conclude that wild birds in general have an equally extended language. For hens do not seem to be particularly intelligent birds—not so intelligent as ducks, for instance; and there is nothing to show that they have gained articulateness and expression through their connection with man. It is possible even that the reverse is the case; for they certainly have, by this connection, lost the definiteness and security of some of their instincts.

\* \* \*

“These twenty-three notes or cries (some others have been observed, but as yet have not been properly classified or given their exact meaning) are all very distinct and convey distinct meanings, and must denote a considerable degree of intelligence. As we have said, there is a good deal to show that the sureness and precision of their instincts have, in the case of domestic fowls, been adversely affected by their long dependence on man. Their reasoning power is also very weak, though whether this has been improved or deteriorated by the influence of man, we do not know. Fowls on the outside of a large pen, when they see the others being fed inside, will almost invariably rush violently against the wire-netting in vain endeavour to reach the food—though they have been round hundreds of times by the usual entrance, and must know it perfectly well; and it is only occasionally that some exceptional genius, after a few efforts at the netting, bethinks herself of the better way. In this case one seems to see an

instance of the world-old conflict between instinct and reason. The sight of the food wakes the primitive impulse to go straight for it, with such force that a bit of modern experience, like the necessity of using the doorway, counts for nothing; and it is only a very progressive-minded bird that can give due weight to the latter.”

#### THE HYENA'S "SUPERNATURAL" POWERS.

The laughing hyena has always been regarded as an uncanny beast with many ghoulish habits, and “legends of hyenanthropy,” says a writer in the *Times*, “are almost as widely accepted in regions where they abound as was belief in lycanthropy in mediæval Europe.” Their “supernatural powers” are not, however, so widely known. The Rev. J. G. Wood says: “In Palestine there is a prevalent idea that if a hyena meets a solitary man, it can enchant him in such a manner as to make him follow it through thickets and over rocks, until he is quite exhausted and falls an unresisting prey; but that over two persons it has no such influence, and therefore a solitary traveller is gravely advised to call for help as soon as he sees a hyena, because the fascination of the beast would be neutralised by the presence of a second person.”

#### NEW BUILDINGS AT SOMERVILLE COLLEGE.

The commodious new buildings which have been erected for the benefit of the students of Somerville College, Oxford, were opened last Saturday by the Vice-Chancellor of Oxford University. They consist of the Maitland Hall, containing

the dining hall and other offices, and a residential block with accommodation for two tutors and 20 students. The two buildings are connected by a loggia and terrace with a pleasant view of the garden. The dining hall has been panelled and floored with oak as a memorial to Miss Agnes Maitland, Principal of the College from 1889 to 1908, of whose splendid work and administrative capacity Dr. Heberden spoke in warm terms. The Vice-Chancellor of Sheffield University, who also spoke, said the building was the product of college enthusiasm and loyalty. The idea was first communicated to the council in a letter signed by various old members, and though the cost had been great, they had made no general appeal to the public, but had relied upon the contributions of members of the college, past and present, and friends who knew its work and appreciated it.

#### IN MEMORY OF FRANCIS THOMPSON.

We learn from the *Manchester Guardian* that a little Francis Thompson Home for crippled children has been founded at St. Michael's Convent, Clacton, through the initiative of “Mother Michael,” the nursing sister in whose care Francis Thompson died at the Roman Catholic Hospital of St. John and St. Elizabeth in St. John's Wood. The scheme is surely one that would have commended itself to a poet who has written such exquisite lines about children. The home is outside the town, on the edge of the cliffs, and the open-air treatment is to be adopted when funds permit.

The Subscription List is now open, and will close on or before 13th October, 1913.

## MAPLETON'S NUT FOOD COMPANY, LIMITED.

(INCORPORATED UNDER THE COMPANIES' ACTS 1862-1900).

**SHARE CAPITAL . . . £20,000**

Divided into 8,000 6% Cumulative Preference Shares of £1 each of which 6,373 have been issued, and 12,000 Ordinary Shares of £1 each of which 7,206 have been issued.

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**1,627 6% Cumulative Preference Shares of £1 each, and of 2,000 Ordinary Shares of £1 each, payable as follows:—**

2/6 per Share on Application,  
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5/- per Share on 20th November,  
5/- per Share on 20th December.

Interest at 5% per annum will be paid on amounts received in advance of the due date.

The Preference Shares rank in respect of both Capital and Dividend in priority to the Ordinary Shares and are entitled to a fixed Cumulative Preferential Dividend at the rate of six per cent. per annum.

**NO PART OF THIS ISSUE HAS BEEN OR WILL BE UNDERWRITTEN.**

#### ABRIDGED PROSPECTUS.

**T**HE business was originally started by Mr. HUGH MAPLETON in April, 1903.

Within two years of starting, the premises had to be doubled, and early in 1907 the present Company was formed. Premises were acquired at Wardle, near Rochdale, but these proved too inconvenient for the rapidly expanding trade, and the present works at Garston was purchased in 1910.

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The principal object of the present issue is to take over important works at Hamburg.

The Financial Position of the Company may be briefly stated as follows:—In every year the 6 per cent. Dividend on the Preference Shares has been paid. A conservative policy has been adopted with regard to the Dividends on Ordinary Shares, and these have been paid as follows:—1908 and 1910, 5 per cent.; 1911 and 1912, 4 per cent.; 1913, 6 per cent. In addition to paying 6 per cent. on the Ordinary Shares this year, £600 has been placed to a Reserve Fund.

Dated September 25, 1913.

Complete Prospectus free on application to MAPLETON'S NUT FOOD COMPANY, Garston, Liverpool.

#### FORM OF APPLICATION.

**Issue of 1,627 6% Cumulative Preference Shares of £1 each and 2,000 Ordinary Shares of £1 each.**

No. ....

To THE DIRECTORS OF

**MAPLETON'S NUT FOOD COMPANY, LTD.**

GENTLEMEN,—Having paid to the Company's Bankers, WILLIAMS DEACON'S BANK, LIMITED, Mosley Street, Manchester, the sum of £..... being a deposit of 2/6 per share on ..... Preference Ordinary Shares of £1 each in the above-named Company, I request you to allot me that number of Preference Shares upon the terms of the Company's Prospectus, dated September 25th, 1913, and I hereby agree to accept the same or any smaller number that may be allotted to me, and to pay the balance of 17s. 6d. per Share as and upon the dates prescribed by the said Prospectus, and I authorise you to register me as the holder of the said Shares.

\*Name (in full).....

Address.....

Occupation.....

Date.....

Signature.....

\* If a Lady, state whether Mrs. or Miss.



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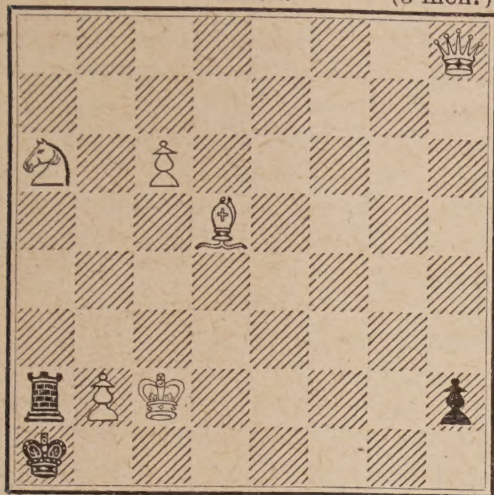
SPECIALLY CONTRIBUTED  
By PHILIP H. WILLIAMS, F.C.A.

OCT. 11, 1913.

All communications for this department must be addressed to the office of THE INQUIRER, 3, Essex-street, Strand, W.C., marked "Chess." Criticisms and solutions will be acknowledged, and should be received the Saturday following publication.

## PROBLEM No. 27.

By PHILIP H. WILLIAMS.  
(Specially composed for THE INQUIRER.)  
BLACK. (3 men.)



WHITE. (6 men.)  
White to play and mate in two moves.

## SOLUTION TO No. 25.

1. Q. R6 (key-move).

Correctly solved by A. H. Ireland, W. T. M. (Sunderland), W. Clark, A. Mielziner, H. L. (Torquay), Geo. Ingledew (also No. 24), J. W. (Belfast), A. J. Hamblin (also No. 22), Arthur Perry, V. Cliff, V. E. Arkell, Rev. B. C. Constable, W. Hudson, J. Johnson, Dr. Higginson, F. S. M. (Mayfield), R. E. Shawcross, Thos. L. Rix, E. Wright, and of No. 24 from Walter Coventry.

No. 25 is a very clever composition and has caused the downfall of many of our solvers. As it is a first prize-winner, checking moves should be looked upon with suspicion. 1. R. Q1, ch, is defeated by 1... P x R, becoming a Kt! Some overlooked that the White R on KR1 is already attacked from a distance. 1. Q. B4 answers for all but 1... K. K8. The position is a model of economical construction, and the three discovered checks are introduced with very little effort. As to checking key-moves, there is no downright rule that they must not be employed, but such key-moves are universally admitted to lack artistic merit, and, should this (or any other ordinary problem) be so solved, it is in all probability an error. Therefore, when solving a first prize-winner, solvers will please note that a checking key-move is invariably wrong, unless, indeed, the position is misprinted.

No. 26 is hopelessly incorrect, yet its shortcomings were overlooked by both composer and chess editor. But in the case of problems, the analyst is so accustomed to searching for and dealing with beautiful moves, that it is indeed an irksome task to examine the effect of hideous and powerful attacks, though, unless this tedious analysis is carefully applied, such methods may be really operative, thus spoiling the composer's idea and ruining the artistic effect. As to games, I have occasionally seen mistakes made by two first-class players. In one case, White made a move threatening mate on the spot; his opponent took not the slightest notice, and in reply never attempted to defend it, whereupon White replied, overlooking the mate, and eventually lost the game! I questioned him after the game was over, and he said that he actually saw the mate that he had himself threatened, but Black's reply had, for some unexplained reason, confused him. Both players were, as I said, strong match-players.

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